

# The Northeastern Onyx

The Black Student Voice of Northeastern University

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## My Position Paper

by Cathy M. Davenport  
and  
Joanne Miller

Recent attempts to clear up controversy between Dr. Arthur Davis, Jr., Director of the African-American Institute, and his staff, Black Administrators and most importantly Black students, has proved worthless. It is felt that policies instituted and the directions proposed for the African-American Institute are in total contradiction to the concept and the struggle that founded the Institute in 1968.

Dr. Davis has presented to the university at large, a "position paper," which states his directions for the Institute. He has submitted this document, with no clear understanding of what the "African-American Institute" represents. He did not consult Dean Gregory T. Ricks, former director of the Institute for four years, now Special Assistant to the President for Community Development. He did not consult Dr. Ramona Edelin, Chairperson for the African-American Studies Department, which is an outgrowth from the African-American Institute. He has not even consulted his staff concerning matters that include Institute History hiring and firing procedures, plans for ongoing as well as future programs and the overall direction of the Institute. But most importantly, Dr. Davis has not consulted the student body he is here to serve.

This "position paper," reads as follows:

*The African-American Institute at Northeastern University, under my leadership, will be one of the few organizations on predominantly white universities' campuses specifically concerned with scholarly research, teaching, information-gathering, analysis and education of African-Americans. The Institute will serve both black and white students; blacks in terms of cultural heritage and identity, whites in terms of an exchange of knowledge and understanding, blacks and whites together for mutual respect and a heightened quality of individual and social life in democratic America.*

*The African-American Institute eventually, as an integral part of the academic community, will bring together black scholars, artists and teachers. It will be a gathering of black intellectuals who are convinced that the gifts of their minds are meant to be fully used in the service of society. Among the basic concerns and commitments will be the determination to use our skills for a new understanding of the past, present and future condition of African-Americans, wherever they may be found, with an initial emphasis on the American experience.*

*The African-American Institute is envisioned to have two thrusts: the primary thrust will be directed toward providing service to the nation through a coordinated program of instruction, research, consultation, evaluation and dissemination. A second thrust will*



Dr. Arthur Davis, Jr.

*be directed toward coordinating the Institute's efforts toward significant research in the area of African-American cultural heritage.*

*As an integral part of Northeastern University, in cooperation with the basic colleges, institutions of higher education and community organizations, the African-American Institute under my leadership, will commit itself to the following specific tasks in the years ahead:*

*1. Serious research in many areas of historical and contemporary African-American existence.*

*2. The encouragement of those creative artists who are searching for the meaning of African-American aesthetics who are trying to define and build the basic foundation out of which African-American creativity may flow in the arts.*

*3. Constant experimentation with the meaning of African-American Studies for the surrounding community.*

*4. The development of new materials for and new approaches to the teaching of the African-American experience.*

*5. The training of a constantly expanded cadre of persons deeply immersed in the materials, methods and spirits of African-American Studies who can help supply the tremendous demands for trained personnel in a variety of formal teaching environments.*

*6. Continuous research on those contemporary political, economic and social policies which now shape the life of African-Americans.*

*7. The establishment of a publishing enterprise with Northeastern University Press which will not only make available the results of experimentation and studies of the Research Department, but which will also encourage that increasing number of authors and researchers who wish to present their work for publishing.*



*8. The gathering and consolidation of those library and archival resources which will facilitate the development of African-American Studies as it proceeds toward definition.*

*9. The gathering, cataloging and critical analysis of those African-American Studies Programs which are in operation across the nation, so that we may begin to gain a fuller sense of direction, possibilities and problems.*

*The aforementioned scholarly activities are considered to be significant pathways to the redefinition of American education and the African-American experience. Therefore, as the Director of the African-American Institute, I see the content of this position paper as crucial to the institutionalization of the Institute in the academic community at Northeastern University.*

The thrust of this position paper in terms of significant developments in research, experimentation and the Institute as a prime resource "quality in education" should not be overlooked. But, as Dr. Davis has written, "The African-American Institute, eventually, as an integral part of the academic community, will bring together black scholars, artists and teachers. It will be a gathering of Black intellectuals who are convinced that the gifts of their minds are meant to be fully used in the service of society." Dr. Davis is partially correct. The above statement would be correct coming from the direction of Northeastern University and not the African-American Institute. The University at large should be about taking care of its own "homework." If Dr. Davis' directions are in agreement to all concerned, which includes the entire university as an academic community, then these directions should be adopted into the directions of Northeastern University.

The directions of the African-American Institute have already been established. They were established through a combined struggle from the black community, black faculty and black students matriculating at Northeastern since 1968.

Black students need to relate to people best suited to deal with major problems concerning black students. Black students need Black administrators, Black counselors (academic and financial), Black tutors, Black remedial programs and Black culture programs that help them deal with an ongoing struggle to survive at Northeastern University, a microcosm of white American Society.

## Harvette Emmett New Director of Cabral Center



Ms. Harvette Emmett

by Dee Dee Greenlee

Mrs. Harvette Emmett has been appointed as the new Director of the American Cabral Center. Mrs. Emmett's responsibilities entail the coordination and implementation of all social, education and cultural activities in the Cabral Center. Mrs. Emmett received her Bachelors degree in Social Studies from Atlanta University, and her Masters in Urban Education. She has begun working on an Education Specialist degree which she will complete in the near future.

Since starting her position Jan. 3, 1977, Mrs. Emmett has begun to plan programs, find speakers for the lecture series, and become involved in the community. "I like it here very, very much, it's interesting to the fact, that I see quite a transition from when I was in college. The students seemingly have a lot to offer society today and to the world at large and most of them seemingly realize their responsibilities to themselves, and to the world. So far it's been an enhancing experience."

The first meeting held for the Cabral Center was Monday, Jan. 24, where a minimal amount of students attended. The outcome of the meeting was the organization of a student council, later broken up into committees such as, a lecture series, Black History Month, music and arts, and a special interest committee. Mrs. Emmett and one staff member will sit on these committees. Mrs. Emmett encourages students to come and sit in on the committee meetings held every Monday at 12 noon in the Cabral Center.

The staff of the Institute are concerned about the small number of students utilizing the building and its facilities, most students feel there isn't anything at the Institute to do. References were to the closing of the "grill," the extraction of the pool and ping-pong tables, card games, etc. Mrs. Emmett feels since the attraction of the pool table, and "grill" are gone, the students are

gone. She has stated, "Upon receiving this position I was informed this was to be a cultural center, or better still an institute. 'There is a food table in the Ell Student Center. I am not against recreation in the Cabral Center, but I am interested in bringing in educational games such as the 'Black Community Game.' Primarily the center should be a place where Black students should meet to learn, rap and be supportive of each other. My function would be to develop programs and services to deal with the needs of Black students, and to make their matriculation at N.U. a memorable experience."

About the controversial Dr. Davis, Mrs. Emmett feels, "He is a very interesting man, a lot of programs he is proposing will be of substance to the students." The controversy of integrating the Institute seems to have had no effects on Mrs. Emmett. "I don't think integrating this Institute is the issue, if they (whites) want to come in at their own discretion, fine. I don't think an issue should be made out of it."

There are programs now functioning in the Cabral Center for the students, among these are, a photography class, Joyce Evans dance group, Jalia Murray dance group, and beginning in February a film series - ring classics every Thursday night. Mrs. Emmett's tentative plans for the spring quarter are, a street carnival, luncheon parties during day, weekly coffee and doughnuts in the Cabral Center during the day, Jazz sessions on weekends, and possibly a barbecue. During the summer quarter she would like to find students interested in working in the community to set up programs for the community.

Mrs. Emmett seems to have a lot of good ideas of things she would like to see happening in the Cabral Center. The African-American Institute is our building, and as Black students it is our responsibility to go to the Institute and make sure these things are done.

Photo by David Brown



# Gary Gilmore & Blacks

by Terri Caldwell  
Onyx Reporter

As Gary Gilmore said good-bye to his friends, the warden slipped a black cloth bag over his head and strapped him into the chair. A red circle was pinned to his black shirt. Then shots pounded into his heart.

The sheriff made the call.... "Completed." Gary Gilmore was executed. He was originally sent to jail for shooting a motel clerk to death in Provo, Utah. He was sentenced to spend his time on death-row, but he did not want to. Gilmore asked to be put to death.

So began the volley of the century. Gilmore never asked for a stay of execution; even though it was granted to him twice. His stays of execution were due to the pressure of certain interest groups on the Utah State Supreme Court and the United States Supreme Court. Up until January 17, (the day he was executed,) different courts granted Gilmore stays on various legal points.

One such point was cruel and unusual punishment. To keep telling someone that they are going to be executed and then postpone that execution repeatedly causes stress to the prisoner. This is cruel and unusual punishment, and it is unconstitutional.

Many Americans will think that Gilmore's never accepting his stays of execution was strange, but Black Americans should especially review this case because of its racial implications.

There are 358 men and women on death-row in 20 states. The staggering fact is that somewhere around 70% of this number are black males. These males are roughly "between the ages of 16-26," said Dean Kenneth Edison. He continued to say that with capital punishment there is "another way to restrict or begin to contain the creative energies of a group of young people when their minds are aggressive and inquisitive about things."

The problem concerning Dean Edison and hundreds of people throughout the country, is whether or not Gilmore's death will open the executionary doors for others on death-row. Many hope that it will not, but there seems to be just as many hoping that it will.

There are those like Jack Greenburg of the NAACP Defense Fund who feel that the circumstances surrounding Gilmore's death spare the country from the change of legal precedent. Greenburg's simple summation of "he did not want to appeal" as reported to NEWS-

WEEK magazine, seems to be the salvation of others on death-row. Gilmore had a few choice words for the NAACP Defense Fund, too. Gilmore said, "Look boy, I am a white man. Get that through your Brillo pad heads."

NEWSWEEK also reported that Gilmore was in good spirits right up until the end. It seemed like he knew that his death would lead the way for those still waiting on death-row. It is reported that he called out a haughty "adios" to some of his neighbors on death-row on his way to execution, as he promisingly added: "I'll be seeing you directly."

The question now rises again. What will blacks do about what will be a form of mass execution of our people? Dean Kenneth Edison feels that it is "very analogous." "For example," he said, if you look at the slave trade over a period of years, you will find that out of the large numbers, which are over 20 million, blacks who were enslaved were in that same age group 16-26." Edison added, "If you look at the whole capital punishment thing, it is very analogous to that type of situation."

Senior Gregory Cottman brought up a point concerning many blacks. "The majority of the black people in this country



that get involved in acts of capital punishment-type crimes, are usually because of sociological reasons. In a lot of instances it is not their fault, just circumstances, Cottman said.

The United States Criminal Justice System was also questioned by the Gilmore case. Cottman, who has studied criminal justice here at Northeastern, later commented on the effect that the Gilmore case may have on the system. "He put the criminal justice procedure on the line and forced them to make a decision, which was good actually," said Cottman, "they had to get rid of Gilmore. They had to shut him up one way or another. They chose to kill him. How are they going to deal with the rest of them now, is another story."

Cottman concluded his interview by saying that black people will be effected. "Black people as a race, hate to see them commit this against all of our people. I hope they can come to a conclusion better than the commission of death."

Dean Edison explained the significance of the Gilmore case in these terms: "When people begin to talk about blacks not doing this, blacks not doing that, a large population of blacks are incarcerated, and even another large percent of those who are incarcerated are on death-row. This was the first time that anyone has been executed in 10 years, and the majority of the people who will die on death-row now are black."

## NATIONAL NEWS

# The disappointment in the appointment of Bell

by Joe Brown II

Griffin Bell, one of the more controversial men appointed to President Carter's cabinet has had severe criticism from both the National Black Caucus and the NAACP. He has been criticized for his toleration of segregation, his support of racist governor Ernest Vandiver, and his decisions concerning civil rights, from the bench, while he served as a judge on the 5th Circuit Court of Appeals, 1961-1976.

Thomas Atkins, president of the Boston NAACP and one of the organizations top legal consultants on school desegregation, said the 5th Circuit Court of Appeals became the work-horse of civil rights matters, but Bell was "one of the worst members of that bench."

Bell has had a very weak record as a judge on the 5th Circuit Court of Appeals, which embraces most of the South, and had a major role in implementing school desegregation orders during the civil rights movement in the early 1960's. Bell claims to have been one of the more progressive leaders of the court at the time school desegregation was being implemented. But two other judges of the 5th circuit, Albert Tuttle and John Wisdom Minor, were considered to have been the most progressive judges of the court at the time.

Nathaniel Jones, chief counsel for the NAACP, said in Washington that Bell is not qualified to preside over the Justice Department because of his "record of negativism" on civil rights, particularly those involving the desegregation of schools.

"Without a doubt, Bell emerged as the evil genius of the 5th Circuit Court of Appeals," said Jones, "always inventing new barriers to delay relief and frustrating the claims of Black plaintiffs."

During the 1950's, Bell served as legal counsel to then Georgia

governor Ernest Vandiver, an ardent supporter of segregation. Vandiver, as governor, supported segregation in the Georgia schools, particularly the Atlanta School system. After the Atlanta schools had received a court desegregation order, Vandiver during a speech to the Georgia State Legislature, stated that he would do nothing to enable the Atlanta school system to comply with the court order. He also went so far as to threaten the NAACP with the possibility of a shutdown of the schools. He went on to ask the "negroes" to drop their suit in an attempt to attend white schools.

J. Harold Flannery, a former Justice Department attorney who is now practicing in Boston said Bell clearly sought to limit the scope of desegregation in a 1970 case in Orlando, Florida.

In that case, Bell endorsed faculty desegregation, per pupil cost equalization, and desegregation of extracurricular activities and sought to limit the desegregation of the Orlando schools. This case was considered to be one of the major decisions against desegregation.

Bell, stated that his record on the court represented one of integrity, and he went on to say that he favored busing only as a last resort to school desegregation.

In 1970, Bell endorsed former Federal Judge G. Harold Carswell for the nomination of justice to the Supreme Court. It was found that during a campaign for the Georgia State Legislature in 1948 that Carswell had made a racist speech in which he stated, "I do now and always will support the principles of white supremacy."

In the speech given at the American Legion chapter of Gordon, Georgia, on Aug. 2, 1948, Carswell stated that,

"Segregation of the races is proper and the only practical and

correct way of life in our states. I have always so believed and so shall I always act."

Bell said that he had no regrets about backing Judge Carswell because at the time he thought he was a good district judge. Bell's appointment not only drew criticism from Black political leaders, but from Democrats who felt that President Carter was showing political favoritism towards political friends and old friends of the president.

## The case: Williams vs. Indiana U.

The Department of Justice filed a civil suit today charging Indiana University officials with failing to hire a black man because of his race and sex.

Attorney General Edward H. Levi said the employment discrimination suit was filed in U.S. District Court in Ft. Wayne, Indiana.

Named as defendants were Indiana University President John W. Ryan, Chancellor Donald Schwartz of the Ft. Wayne campus, and the university's board of trustees.

The suit charged that IU officials violated the equal employment provisions of the Civil Rights Act of 1964 by twice rejecting the applications of Famous Williams for staff positions at the Ft. Wayne campus.

Williams, who holds a master's degree, was a part-time employee of IU when he applied for the job of employment opportunities developer in January, 1974. He was not hired because of his race and sex, the suit said.

In August, 1974, Williams applied for the job of coordinator of the professional practices program. He was not hired because of his race, the suit said.

After Williams filed a job discrimination charge with the Equal Employment Opportunity Com-

Bell is a long time friend and most recently, law partner to Charles Kirbo. Kirbo, President Carter's closest political advisor, helped Carter pick his vice president. Bell is one of many Georgia politicians and old friends of the President, who just happen to also belong in the cabinet.

Can Blacks actually expect a fair decision from the new Attorney General? Can we expect him to pick someone who is going to honestly be able to represent not only white people, but also the

other minorities in this country? How can Bell objectively and honestly fulfill the office of Attorney General when he has so willfully used his position of judge to keep the black man down and to the ranks of the uneducated?

President Carter appears to have made a bad choice for the office of Attorney General, especially since the majority of the cases that he will judge will concern school desegregation to which Bell is not clearly in favor of.

for which he is qualified.

In addition, the court was asked to order the university to compensate Williams for any economic loss suffered as a result of the alleged discriminatory practices.

The court was also asked to prohibit IU officials from engaging in any employment practice that discriminates on the basis of race or sex and from refusing to use objective, nondiscriminatory hiring procedures.

# The Onyx needs you!

Come help us out.

Room 449  
Ell Center.



# PEOPLE



Teresa Conic (Scorpio)



Michael Burgess (Capricorn)

ONYX photos by Vernon Meadows

by Michelle R. Turner  
Onyx Reporter

"People" is a column that appears in each issue of the Onyx. Each issue I will try to bring to the reader statements from people on campus reflecting their views on issues.

These Northeastern students were asked: "How do you feel about the controversial information released in the articles on Dr. Arthur Davis and the Institute?"

**Teresa Conic, '81, Scorpio** - "I think they emphasized the bad aspects of what is going on. They didn't really emphasize any of the good points. They kept telling about how Dr. Davis is a tyrant, but they should have stressed

other points. I think the Institute could have better programs. Davis doesn't want too many social events going on, although there should be to get the people there - then try to get the educational programs going."

**Michael Burgess, '77, Capricorn** - "I think a lot of things said about Dr. Davis was justified. I noticed the change, just in the last year at the Institute. He states that it's supposed to be an academic function, but I think he's forgetting about the social interaction. Right now you can see the lack of interest in the Institute. I just look at the Institute as it changes and I can see that it is definitely going in a Negative direction, and it shouldn't be."

## Kentucky Utilities Co. accused of employment discrimination

The Department of Justice filed a civil suit today charging Kentucky Utilities Company with discriminating against black persons and women in its employment practices.

Attorney General Edward H. Levi said the employment discrimination suit was filed in U.S. District Court in Lexington, Kentucky, the headquarters of the electric utility.

Kentucky Utilities provides electrical service throughout much of Kentucky, except in the Louisville area, and to five counties in southwest Virginia.

The suit charged that the company has violated Executive Order 11246 and its implementing regulations, which require firms doing business with the federal government not to discriminate in their employment practices and to adopt affirmative action employment programs.

The Executive Order applies to Kentucky Utilities since federal agencies in Kentucky pay more than \$400,000 a year to the company for electricity, the suit said.

As of Dec. 31, 1975, Kentucky Utilities had about 1,656 employees. Eighty-seven, or 5.3 percent, were black and 317, or 19.1 percent, were women.

The suit said the company has traditionally restricted blacks to low-paying, low-opportunity jobs such as janitor, charwoman, or other service worker.

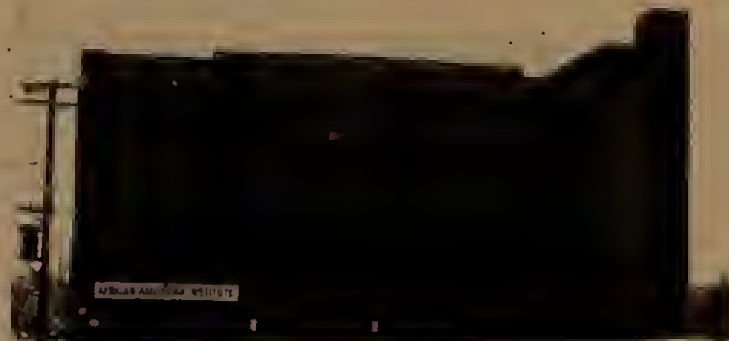
In addition, the company has assigned women to clerical and charwomen jobs with little opportunity for advancement, while assigning men to better-paying, higher-opportunity jobs, the suit said.

The suit asked the court to issue preliminary and permanent injunctions prohibiting the company from failing to comply with the Executive Order.

The suit also asked the court to order the company to recruit, hire, assign, transfer, and promote blacks and women on the same basis as white men, to establish goals and timetables for the hiring and promotion of blacks and women into jobs from which they have been traditionally excluded, and to compensate persons who have allegedly been discriminated against.

The matter was referred to the Justice Department by the Office of Federal Contract Compliance Programs of the Department of Labor after unsuccessful efforts of the General Services Administration to obtain voluntary compliance.

The suit is the fourth brought by the Justice Department to require public utilities to comply with Executive Order 11246. Earlier suits were filed against New Orleans Public Service, Inc., Mississippi Power and Light Company, and Duquesne Light Company.



How do you feel about "The Institute?"

## Ferndale School officials and Lummi Indians reach agreement

School officials in Ferndale, Washington, and Lummi Indian Tribal Council representatives have signed an agreement ending a dispute over alleged mistreatment of Indian students, the Community Relations Service announced today.

CRS Director Ben Holman said the agreement is expected to improve the working relationship among Indian parents, tribal leaders, and school officials, and enhance the overall education process in the Ferndale School District.

A major provision of the agreement is inservice training for teachers and administrators designed to increase their knowledge of and appreciation for Northwest Indian culture. Part of this training will be orientation through reservation visits, seminars and workshops.

Part of the training for administrators will focus on determining sensitivity to cultural differences when interviewing prospective employees. The Lummi Tribal Council agreed to help the school district search for and recruit Indian employees.

In addition, the curriculum and instructional materials will be evaluated for sensitivity to Indian culture and the Indian experience. A committee, which will have a tribal representative, will be established to govern the selection of materials to be used in the classroom.

The agreement also calls for increased Indian participation on various school committees: a new affirmative action advisory committee; a joint task force on school discipline; and the district's budget committee. An Indian liaison representative will also attend school board meetings

and report to the Tribal Council on significant developments.

Ferndale is a town of about 3,000 in the northwest corner of the State. There are 3,684 students in the area schools, including 464 Indians.

CRS became involved in the controversy last June following Indian protests over the alleged physical abuse and other discriminatory treatment of Indian students by faculty members. Mediator Robert Hughes of the Northwest Regional Office helped the parties work out the agreement.

CRS was created by the Civil Rights Act of 1964 to resolve disputes arising from allegations of racial or ethnic discrimination. The agency mediates when the parties involved believe that negotiation is likely to produce a lasting settlement.

# editorial

Since arriving at Northeastern University at the beginning of the fall quarter, Dr. Arthur Davis has created nothing but controversy. Instead of clearing up a cloudy, listless atmosphere that existed at the Institute, he has brought more confusion and has further isolated the African-American Institute from the black student body he is supposed to serve.

Davis came to Northeastern University with good qualifications. He has taught undergraduate courses and administered for 10 years in educational institutes. He has also served as president of Wrightway Educational Consulting LTD, but Dr. Davis seems to be unable to adjust himself to Northeastern. He refuses advice from students and his own faculty administrators, many of whom have been at the Institute for many years.

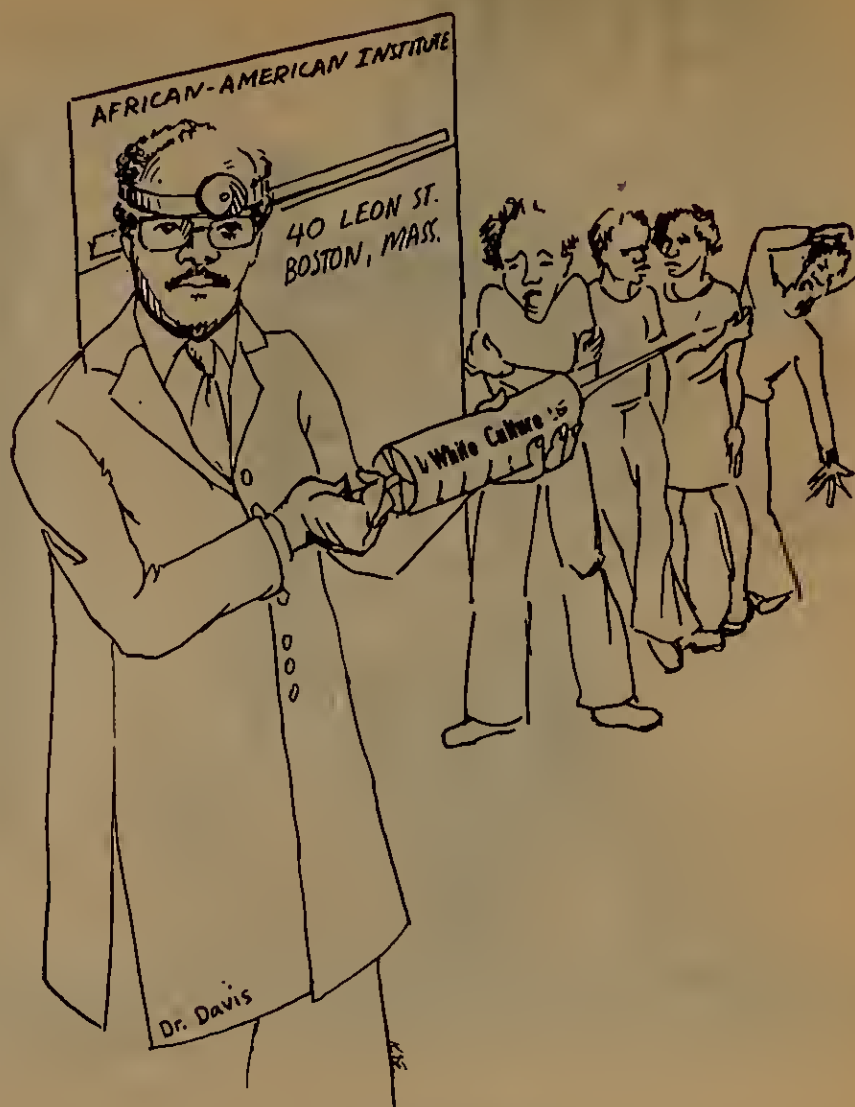
After a five-month trial, Dr. Davis has proven to be a poor and irresponsible Director of the Institute. He has fired two employees for reasons that seem like they could have been talked out if a rational person was in command. He is now anemias with the very people who voted to bring him here.

Dean Latham is so frustrated with Davis that he was overheard to say, "That man is very sick," one day as he stood outside Davis' office door at the Institute.

The Onyx Staff feels that the time has come to right a grave wrong. The Onyx feels that it is President Ryder's responsibility to admit that the wrong man was hired for the job and call for the resignation of Dr. Arthur Davis as Director of the Institute.

When Dr. Davis was hired for the job, many eyebrows were raised because he got the position over a man who seemed clearly more experienced, Philip T. K. Daniels, who was the choice of half of the Search Committee to become Director of the Institute was a 29-year-old man who had experience in directing black student organizations similar to the African-American Institute.

When Davis was hired over Daniels, some students said the move was made because the Northeastern administration was instituting a policy designed to fail. If this was the wish of Northeastern's administrators, it has been granted. He is an albatross strung across the necks of the black student body. The black student body must have direction and leadership or Davis must go.



A Cure for Black Survival?

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## ROOTS

by Malcolm Williams

We as black students must be able to effectively see through the devices used by the society at large which for so long has played on and manipulated our emotions.

Over the past two weeks there have been numerous discussions about Alex Haley's "ROOTS," both the book and the television version. It is the version adapted for TV that I am concerned with here.

There is no doubt that TV is the most effective mechanism for unconscious control today.

As pointed out by Professors Edelin and McLaurin, there were many differences between the book written by Haley and the TV version written by whites. (Consequently, there has been a great deal of discussion about the issue of "ROOTS.") Let me elaborate. There are vast variations between the book and the movie in terms of the validity of the movie. For example, the movie plays so heavily on our emotions that we were left with no choice but to discuss it.

It is my contention that if not for black academicians like Dr. McLaurin, Prof. Edelin and Dean Edison that a great many of those who participated in the mini course "ROOTS" would have been blinded by the emotional impact that "ROOTS" has had.

Personally, with the conclusion of the first screening of "ROOTS" I was ready to disregard completely, everything I saw, and deal only with the book. If I had done this I would have been robbed of the knowledge that I gained as a result of doing the remaining screening. This knowledge being that: 1) It as a black student must be more

critical and analytical of those things put before me, and 2) that racism and perversion of truth has existed for as long as Yakub has existed.

*Yakus - theory that the white man is derived from the black man genetically. As time passed, knowledge attained by the white man was used against the black man to destroy him.*

With the advancement of technology and science, racism has darned a new disguise. Sophistication. No longer are we able to defend ourselves against an enemy readily seen. Over racism for the most part is a thing of the past and unless we as a people collectively are more analytical and critical as well as logical in our reactions to what is put before us, we might unconsciously be perpetuating those things which we, through our emotions, speak out against so strongly.

What will be our tone six months from now after the emotional impact of "ROOTS" has subsided. Will all this discussion about "ROOTS" and what it means to us be in vain, will it be forgotten? Will we as a result of this emotional discussion come together and attempt to do something collectively, until the emotional impact wears off? My answers to these questions are "NO." Now is the time for us to come together and not only deal with the issue of "ROOTS" but also deal with those issues that are affecting us right here on NU's campus. Think about it. Check yourselves out. Now is the time and if we don't take this opportunity we will again be "short-changed."



# op-ed

## What's go'in on



by Tony VanDeMeer

Since Dr. Arthur Davis, Jr. became Director of the African-American Institute, the spiritual and physical atmosphere that at one point brought about solidarity to students of African decent, has drastically diminished.

The African-American Institute halls that were once painted red, black and green are now eggshell white and orange. Some of the bathrooms are even red, white and blue. Somehow, the red, black and green flag (located in the Amilcar Cabral Center) has disappeared! The student managed grill, that provided light meals, both Co-op and work-study jobs, has been shut down, along with the pool table and ping pong set being removed. Also, Amilcar Cabral's picture has been removed.

One must keep in mind that the African-American Institute is supposed to be a supportive service component as well as a cultural component for Black Students. Considering that we are in a predominantly white environment, these services are very seriously needed for Black Students Survival, because our culture is so diametrically opposed to European-American Culture.

Culture reinforces political movement. It breaks down ideology into simpler terms. It thrusts oppressed people (and we are oppressed) into struggle! Yeah Struggle! It builds up a national spirit and a national will.

Approximately nine years ago, there were only twenty-five Black students on this campus. Due to the assassination of Dr. Martin L. King and the urban rebellions, the enrollment of Black students increased. Not because admissions suddenly decided to recruit Blacks, but, because it became profitable! The Federal Government had allocated monies to institutions providing that the set quotas of Black and other minority students were met.

However, the monies to Black students are disappearing. Ask a fellow Black student who has been getting some kind of financial assistance. In fact, Black students are disappearing, too. How many white students do you see in the financial aid office complaining about financial aid? Also, it is important that Black folks in the position to help students with financial aid, do so, instead of: "getting loud, arrogant and indignant" with them. But, instead confront their superiors about "releasing the grip and letting the cash slip" to aid Black students.

If Dr. Arthur Davis, Jr. wants to help Black students and try to establish "strong research and scholarly activities" with the institute, why doesn't he do something about 61% of Black freshmen who didn't even gain sophomore status, plus help them get some money in order to stay in school. Another point is that, Dr. Davis is at the Institute because Black students are there. When have you heard of white students asking for more Black professionals?

Therefore, he must include student and staff input into the programs originating out of the institute, or "pack his bags."

"Strong research and scholarly activities" are excellent ideas, but how can such a task be accomplished with the type of institutional racism existing at Northeastern. The supportive service components must be the necessary financial and administrative aid, in order to function efficiently and effectively. Programs like Project Ujima,

counseling, and tutorials, must work in such a way that Black students benefit (in terms of academic and personal growth).

In order to help students, Dr. Davis must understand that the Dean of Students office, along with the Department of Liberal Arts, has programmed freshman schedules, systematically phasing out African-American Studies courses. This forces freshmen to take Art History, Physical Geography, Astronomy, Western Civilization, etc. Can you imagine, African Civilization is the first civilization, and Western Civilization is highly recommended for a freshman elective. It is simple, they are promoting **WHITE SUPREMACY**, it's all propaganda. Students that are not hip to this game, end up taking the recommended courses with very little interest, resulting in flunking the course and next thing you know it's "bye-bye."

Not to take the reader on a tangent, but another point of interest, is the way the Northeastern News twists a story involving Black people, which reflect negative overtones, then sensationalize it on the first page.

Now, when Dr. Stanlake Semange, a full-time professor in the African Studies department, and an internationally known and respected scholar, (with perhaps more credentials than the President of the university) went to the Geneva Conference to sit on the Delegation of Bishop Mazorewa, (to formulate a new nation with Black Majority Rule) received less than major news coverage. Apparently, this international news event was not worth sensationalizing on the front page of the Northeastern University News.

Another point, is the matter in which particular European-American Deans label Black students' articles, referring to them (articles) as "negative." This labeling is interesting, because when articles like Dr. Arthur Davis, Jr. are written in the Northeastern News, the labeling of student articles cease.

The author can recall when a Euro-American Dean stated: "I don't understand your reason for being here" (Northeastern). After realizing that the author is an African-American Studies Major, this Dean wanted to know why didn't the author take some "basic courses."

Courses like Economic Problems at Black America, Africa civilization, Policy Analysis and the Black Community, Third World Political Relations, Race Racism and American Law, Poverty and Health care, etc. are considered to be less than basic. Why?

Well, one can look at it from the point of view of the old saying ("a nigger, is a nigger, is a nigger") in reverse: "a cracker is a cracker, is a cracker!"

The best way to conclude would be: We are as strong as our weakest link. Umoja (unity) is desperately needed. It is a historical fact that the old European trick of divided and conquer was and is used to keep us apart. PLEASE! Use history (not European Propaganda) for a catalyst for change. Judge people for what they do, not what they say they do.

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# BLACK ARTS

## Canafri Dancers



by Connie Haith  
Onyx Reporter

There are 21 of them, their hair either combed into neat Afros, or tied back with scarfs, their bodies attired in leotards and tights. After a vigorous workout, the group worked on leaps, rehearsed a West African song and several African dance numbers.

Watching the graceful movements of the Canafri Oance Company is a composite of this and more. It demands a lot of time and dedication from each dancer.

"If you're going to be dancing, you have to be a perfectionist," said Janet Vickets, an original member of the dance group. "When you get on stage, everything has got to come off right to look good. In that way it does have to be perfect," she explained.

Another veteran from the group, Paulette Langston said, "To dance is something I always wanted to do ever since I was a little girl. I used to make up my own African dances even though I didn't know what I was doing," she continued, "dancing just moves me."

In 1972, Langston and Vickets convinced Laverne Forest to teach African dance at Boston State College. The company was set up to enable black people to learn African dance. (The company consisted of mostly Boston State students at that time). Since then they have been dancing steadily as the enrollment increased over the years.

"It takes time to develop," said Chester Strother, musical director for the Canafri Dancers. Working with the company for three years, Strother said, "the music has to form into something people will relate to, as well as enhance the dancers."

The five-year-old company has given performances at various colleges, including Boston State and Northeastern University, John Hancock Hall, the NAACP in Springfield, and three shows for Summerthing in 1976 among

other public appearances.

"I intend to make them the first African dance company," said Andrea Saunders. "at least on the East coast." (Saunders followed Darlene Strother during the summer, becoming the third director for the Canafri Oance Company.)

"I like to say the East coast so I really have something to work for," explained Saunders. "The only city I'm really afraid of is New York, as far as competition is concerned. They don't have many African dance companies," she said.

Saunders, a native of Boston, began her dance training with the Talley Beauty Oance Company (which originated from the Elma Lewis School of Fine Arts). "We went to New York and performed all over the East coast. After I worked with Talley, I came back to Boston, finished high school and went to college in New York," said Saunders.

She then received her Bachelor's degree in Theater Arts and Oance Education at NYU. Her professional experiences include performances with the Chuck Davis Oance Company, Les Ballets Africaines des Guinees, the Senegalese Oance Company, an off-Broadway production of "Billy Noname," and a trip abroad to appear in "Carmen Jones."

After teaching dance at the Elma Lewis School for two years, Saunders began offering professional-level instruction to the Canafri Oance Company.

Since she began working with them, Saunders said, "I feel their way of thinking about dance has changed. They have become more dedicated, too. They are now starting to think like dancers. Before they were thinking like people who like to dance - and there's a difference," explained Saunders.

"I found that the hardest problem that I had was changing their minds more than what I had to do with their bodies," said the dancing director. "Now that I

Cont. on Page 7



Edwin Birdsong and Roy Ayers

## "VIBRATIONS"

AN INTERVIEW WITH ROY AYERS

by Terri Caldwell  
Onyx Reporter

"It ain't your sign, it's your mind," was one of many things that vibraphonist Roy Ayers shared with WRBB's "Soul's Place" personnel and friends, when he appeared in the radio station for an interview.

Pianist Edwin Birdsong, who appeared as a special guest on Ayers' latest album "VIBRATIONS," Truman Talley (Ayers' road manager; and Ben Hill (promotional manager), also accompanied the recording artist during the interview.

Ayers, 36, said that he has been playing the vibes since he was 17 years old. Edwin Birdsong simply described his age as "ageless plus three days." Birdsong added that his first encounter with the piano was at the age of 5 or 6 years old.

Both musicians live in New York, but Los Angeles is Ayers' home. Birdsong said, "I was born in Shreveport, Louisiana, which is the music state - where all the jazz and everything comes from, so that makes me proud."

"VIBRATIONS," Ayers said, "continues to bring the message to the people, so that they will vibrate in."

When asked if it was frustrating trying to convey a message to the people when they don't want to listen to what you're saying, Ayers said, "Programming is the answer. You just continue to bring the message to the people, and eventually they will vibrate in. Intelligence is inside and the wisdom is inside and everyone will vibrate in. Some vibrate in now, some vibrate in 10 years - but they vibrate in."

Ayers also explained the relationship between he and his ment. "I don't feel as though I've mastered the instrument, but I

feel as though I've got the mental philosophy that it takes toward the instrument." Ayers' mental philosophy is one of ubiquity; it flows like blood through the reality of "VIBRATIONS."

With "VIBRATIONS," Ayers takes the false complexity out of emotion. He shows us our feelings from our deepest vibrations to our memories. In "Moving, Grooving" were questioned:

I tell you people, you've got to be giving,  
'Cause without giving, what's the need in living?

The same questioning is heard in "Come Out and Play."

Are your thoughts inside your mind, wanting to be free?

Ayers believes in the mind and feels that "you can continue to grow if you keep an open mind." This feeling is also seen in "Higher."

Higher, higher, higher, everybody's higher  
Must be the spirit deep inside ya.  
Higher, get yourself higher.

Later, a question pertaining to "The Third Eye" from his album "EVERYBODY LOVES THE SUNSHINE" was asked. Ayers said, "The Third Eye is a vision we all have, we possess, but we haven't gotten to it. It's when the physical and mental thing come together as one and we start to see the secrets of wisdom, the secrets of knowledge, the secrets of numbers and sound - all these things start to come."

Secrets of numbers, secrets of sound,  
Secrets of wisdom will be found.  
Edwin Birdsong expanded Ayers definition of "The Third

Eye. He sees it as being "that metaphysical eye and that contact that you have with God, and you're trying to clear it - because we all have it," Birdsong said.

Truman Talley added that, "it (clearing The Third Eye) can only be done when the body is cleansed. This is one thing that blacks must learn how to do - learn how to eat."

Baby, baby, baby, look to the sky  
Seeking to find the third eye.

When discussing creativity Roy Ayers must be kept in mind. There are very few vibe players in the music world today, and those that may come to mind will not strike us as readily as Roy Ayers. One of his hypnotic powers was described by Edwin Birdsong: "If you've ever watched Roy live, it's his spontaneity that activates the audience - because it's real."

Edwin Birdsong and Ayers filled the room in the same way that their music intends to encompass its listeners on Birdsong's forthcoming album. The album is scheduled to be produced by the two artists and Stevie Wonder. This will be a realistic work of art when it comes out of production.

Production. This word is tangible only to the conscious mind, but Ayers' music deals with more than that. When feeling his music, there is a distinct sense of reality known only to the spirit. We as beings must learn to take his notations of reality. Until we "vibe in" we can feel his message in "Searching."

And then the day when I will say  
That my soul lives a truthful way  
I'm searching.

What better message?....  
"VIBRATIONS."



## Cabral From page 6

have that, the rest of it is just smooth sailing. They love to do it, so there's no problem," Saunders said.

After dance rehearsal one evening, Janet Vickers said, "We try to work as a group. If anyone has ideas, we go to Andrea first." Paulette Langston interjected, "We can come to her and she will let us use some of our own ideas so that we feel a part of it."

"Even if she has a step we don't feel comfortable with," Langston continued, "she'll either try to work with you or change it."

"When we're rehearsing," Langston said, "for Andrea to get out there and dance with us, makes me dance better. If I see my teacher dancing, I set goals to try to reach my teacher or to be as good." "Anybody can sit there and say, 'you do this, and you do that' but when they get into it themselves, you know you can be more comfortable with it," Vickers added.

Future plans for the Canafri Dance Company includes a program for Black History week at Boston State College on Feb. 18, with Sugar Productions. On Apr. 16, they will be performing for Iota Phi Theta Fraternity, Inc. at Northeastern University. Also, their debut will be May 4-14 at the Massachusetts College of Arts.

As head of the group, Saunders has aspirations to do public school demonstrations. "We're trying to set up a program with MEDCO to give lectures and demonstrations in the classrooms, teaching African movements."

"The main purpose of this program, is to get into African culture and expose them to some of the songs, where they come from, what they mean, all types of things," Saunders said.

The Canafri Dance Company offers professional instruction in African dance at Boston State College, to females with some training in ballet techniques. "The men I'm more lenient with," Saunders explained "because it's harder to get men dancers."

The following people are now in the Canafri Dance Company: Clara Andfield, Maria Biggs, Carol Bowie, Robin Carter, John Christopher, Irene Clark, Terry Dulin, Artis Harrison, Sandra Inniss, Eric Jackman, Paulette Langston, Gregory Little, Thomas Milton, Jalia Murray, Damali Sababu, Charles Smith, Bonita Stanton, Cherry Sumpter, Georgetown Trappier, Eleanor Yancy and Janet Vickers.

Musicians for the Canafri Dancers are: Mwalimu, David Peters, Brandon Rosser, Chester Strother, James Taylor and Lee Willetts.



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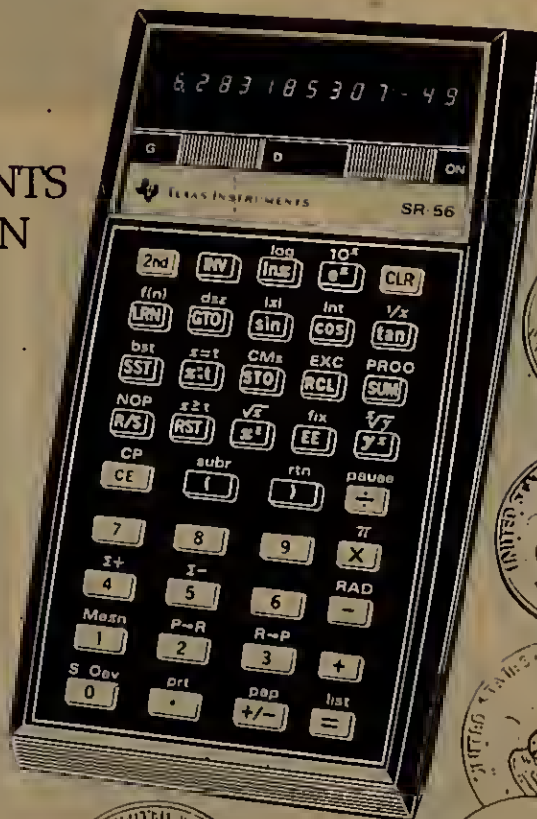
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# SPORTS



"I'm so mean I make medicine sick!"

## A Message from Muhammad

by Connie Haith  
Onyx Reporter

"It keeps children off the street....gives them a purpose. That is why I'd like to see Elma Lewis make a few dollars to keep the school open," said the Heavyweight boxing champion of the world, Muhammad Ali.

Those were the words Muhammad Ali expressed in support of the Elma Lewis School of Fine Arts, which he contributed much of his time and energy, so that the institution will survive.

In honor of the champ, the mayor declared Jan. 28 "Muhammad Ali Day" in the City of Boston. Following a full day of activities, Ali fought four contenders at Hynes Auditorium and the proceeds were donated to the school.

President Kenneth Ryder had the honor of introducing Muhammad Ali to the crowd awaiting his ringside entry. Ryder announced to the audience that plans were being worked out to establish a continuing relationship between Northeastern and the Elma Lewis School of Fine Arts.

In between his three-round bouts against Matty Ross, Ronnie

Drinkwater, Walter Haines and Peter Fuller, Muhammad would entertain the audience with his witticisms.

"You know I'm bad," Ali boasted, "yesterday I murdered a rock, injured a stone, hospitalized a brick, I'm so mean I make medicine sick!"

Talking about opponent Peter Fuller, Ali said, "You're in for it. You've been talking, I heard what you said about me." Pretending to be in tears, Ali said, "Ladies and gentlemen, I'm sorry for crying, but I never wanted to whip a man so bad," Ali jokingly said, "he called me a nigger!"

Ali's humor kept the audience laughing and cheering throughout the evening, as he talked about his movie, "The Greatest" (which will be released in March), his semi-retirement and his present concern to keep the Elma Lewis School of Fine Arts in operation.

"As you know," Ali said, "we're trying to raise money to help her stay in business. I hope that everyone involved tonight can donate their service to Miss Lewis. I'm not asking for anything and I want to see the people all over this city help."

